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FOR THE GOSPEL MESSENGER.

### LECTURES ON THE DIVINE ATTRIBUTES.

LECTURE VI AND THE LAST.—*On the Benevolence of the Deity.*

(Continued from page 134.)

LET me now invite your attention to some of the benevolent precepts which God has given in every dispensation of his will to mankind. Abraham and Isaac and Jacob are impressively taught the obligation to do all the good in their power to their fellow-men. Under the Mosaic dispensation, there was a command to set apart a regular portion of property for the use of the poor,\* the harvest man was ordered to leave the gleanings for the stranger, the fatherless and the widow, and in a threefold summary of duty, man is told that he must love mercy. But his duty in this respect, was still more fully set forth under the Christian dispensation, “A new commandment (said our Lord) I give unto you, that ye love one another.” “Thou shalt love thy neighbour as thyself.” “God loveth a cheerful giver.” “To do good and to communicate forget not.” Surely precepts like these could have emanated only from a benevolent being. A solicitude so constant, so intense in the cause of benevolence could have existed only in a benevolent mind. In further illustration of our subject, did the time permit, I might advert to the instances of providential goodness brought to our notice by the holy Scriptures, as manifested towards the patriarchs in their migrations; to the Hebrew nation in Canaan, and in exile; to the New-Testament Saints, and others. I might also advert to the complacency with which the Divine Being, as appears from the Scripture history, uniformly regarded the benevolent, † and his abhorrence of malevolence in all its forms, and especially of *him* whose element is mischief, who was a murderer from the beginning; and I might warm your hearts by reciting from the Scriptures, these glowing descriptions of the goodness of God: “The Lord God merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin. His tender mercies are over all his works.” “He hath not dealt with us after our sins. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are but dust.” “He giveth to all men lib-

\* Deuteronomy, xiv. 28, 29.

† Matthew, xxv. 35 to 45.

erally and upbraideth not. He is the God of all comfort. God is love, there is none good but one, that is God."

The existence of natural and moral evil claim a few remarks, on the present occasion. Living creatures are liable to *pain*. There are various ways of explaining this fact, in perfect consistency with the divine benevolence. Pain is often the result of general laws, for instance gravitation, a law so useful, which especially marks the divine care of his system of worlds, may in its operation induce suffering. If these laws were suspended, whenever they might produce pain, no calculations could be based upon them. It is all important to human welfare, that the world should be regulated not by contingencies, but by invariable laws, and if evil sometimes is the consequence, the balance in favour of good vastly preponderates. "A providence (says Paley) always and certainly distinguishable would be neither more nor less than miracles rendered frequent and common. I can readily believe, that, other circumstances being adapted to it, such a state might be better than our present state. It may be the state of other beings: it may be ours hereafter. But how far would it be consistent with our condition, supposing it, in other respects, to remain as it is? In this question there seems to be reasons of great moment on the negative side." Some pain is *incidental*, that is the concomitant of certain great advantages, which seem not attainable without a liability to pain. Chrysippus, a Greek, illustrates this very happily, "The niceness and utility of the structure required, that slender and minute bones should enter into the frame of the *head*. But this important point of utility was attended with external disadvantage, namely that the head should be less strongly fortified, and be exposed to injury from slight blows or bruises." Is it not owing to the nice modification of the *teeth*, that property by which they are capable of the useful functions of assisting the voice in speech, and preparing the food for digestion, that they are susceptible of pain? They were made for ornament and use, not to *ache*. Another case: Some medicines are poisons. Health was the direct design of the Creator. The sickness and death which result from the use, or rather the misuse, are incidental effects.

Pain often results from the exercise of free agency, or men bring pain on themselves. "We are bound (says Dwight) to separate carefully the evils, which are caused by God, from those, which are produced by men. Were this separation accurately made, we should all be astonished to see how small would be the number of evils, of which God is the proper author. Were we to consider attentively the multitude of sufferings, brought upon mankind by the evil disposition of themselves, and their fellow-men, either mediately or immediately, the mass would rise so much higher than our expectations, as to disappoint every preconception, which we had formed on this subject. Even in those cases, in which we acknowledge the infliction to be derived from our Maker, we should be astonished to see how great a proportion of our sufferings is produced by ourselves, or by our fellow-creatures. We suffer greatly from *poverty*. How large a part of human poverty is created by sloth, profusion,

intemperance, rashness, fraud, falsehood, contention, oppression and war. We suffer greatly from *disease*. What a vast proportion of the diseases in this world owe their origin to indolence, imprudence, intemperance, passion, and other causes merely human. The same observations are applicable to many other things, of the same general nature. In truth, men in almost all cases either originate, or increase the evils, suffered in the present life." Valuable is man's freedom, and great his obligation to God for bestowing it. But the power to misuse, is inseparable from the possession. Free to follow after happiness he must be free to injure himself, and others.

Pain is sometimes the precursor, or rather the cause of a benefit. It instructs man to avoid and defend himself against danger. Even brutes seem capable of learning prudence from this monitor. "The evil consequence (says Paley) which sometimes arises from the want of that timely intimation of danger which pain gives, is known to the inhabitants of cold countries, by the *example of frost-bitten limbs*. They felt no pain; they suspected no mischief; till, by the application of warmth, they discovered too late, the fatal injury which some of their extremities had suffered. I say this shews the use of pain, and that we stand in need of such a monitor." The storm which lays waste the field this season may render it more fruitful the next. It brings death to a few, while by purifying the atmosphere, it promotes general health. The earthquake which overwhelms a city, inasmuch as it disengages the internal fire, saves the whole country, and generation after generation, from a terrible volcano. Is it asked, could not the Divine Ruler bring about the good end, *without the painful means*? Man, be humble. His wisdom prefers such means, and it does not impeach his goodness to use a rough road, though man should never be able to discover the reason why he prefers such a road. In some instances, the subserviency of pain to good is apparent. In other instances, this subserviency is not perceived by man. Does his not perceiving it prove its non-existence? This poison, as it was regarded, is now found to be a most valuable medicine. May we not hereafter discover that all poisons subserve useful purposes. Is it not a fair inference that evil which we find the minister of good, in some instances, is so in all; or more properly, that overruled as it has been, so it will be in every case. In another state of being, the ways of God will most probably be explained. "What thou knowest not now, said our Lord, thou shalt know hereafter." Being permitted to see the good tendency of some evils, ought to make us believe that all evils have such a tendency, and hereafter we may be permitted to see it. Many occurrences of course are not developed, until after we quit this scene. "God (says Doddridge) has his reasons for suffering evil to be produced. We cannot certainly determine what those reasons are." But we know they are wise reasons, and that the existence of evil is not inconsistent with his goodness, because we see it often terminating in good, and because we have so many evidences of the divine goodness, that we cannot doubt, that in due season, all evil will be overruled for good.

Some pain is penal. Natural evil is the consequence of moral evil. The light of nature would lead us to expect this, for every government, (and surely the wisest, the divine government) must inflict punishment on its disobedient subjects. On this point, the Scriptures are very explicit. The first transgressor was told "In sorrow shalt thou eat. Thorns and thistles shall the ground bring forth to thee, in the sweat of thy face shalt thou eat bread." Would you argue against the goodness of the civil magistrate, because he punished the violator of law? Would you not rather consider his exactness in inflicting merited punishment, an evidence of his zeal for the public welfare? He may be a weak parent, but assuredly he is not a good one, who, if his sons make themselves vile, restrain them not. Not their own good only, but that of those with whom they are connected requires that he should use the restraint of punishment. "Plainly, (says Dwight) this world, without restraints of this nature, would in a little while come to an end. The weak would become a prey to the strong; the simple to the cunning; the quiet to the violent; and all men to the sloth and indulgence, to the passions and mischiefs, of themselves, or each other. So far, then, as the natural evils of this world are necessary to restrain the wickedness of man, they are proofs of benevolence on the part of God. But the proof, that there are no more such evils, than are necessary for this purpose, is complete; because the wickedness is not more than sufficiently restrained. On the contrary, how often is each man conscious of believing, that still greater restraints are necessary to keep evil men within due bounds; and of wishing, and praying, that God would make bare his arm for the further hindrance of evil designs, and the more extensive protection of the distressed from the injustice of their oppressors." The time will come, when the parent will deal only in *favours*. But during the minority of his child, his love for him exacts the needful discipline. When the Christian attains the measure of his full stature, and has entered on the inheritance of heaven, he will be beyond the reach of pain, but during his minority—his youth—his abode on the earth, he must be sure of it, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"—even as the earthly parent that child in whom he delighteth. "God, (says Tertulian) as the sun when he seems most to infest and scorch us, doth even then dispense useful and healthly influences upon us." God inflicts less than men merit. "The situation (says Dwight) of infants, and the dispensations of Providence towards them, I acknowledge to be, in many respects, mysterious, to a degree, beyond my ability satisfactorily to explain. But I utterly question the ability of any objector to show, that they suffer more than they deserve. We can never know the moral state of a mind, which possesses no means of communication with our minds, sufficient to explain that state to us. Yet it is with the highest probability argued from reason, since every infant, which advances to the state of childhood, proves himself to be a sinful being, that infants, if moral beings at all, are also sinful beings in their infancy. The contrary conclusion, no

objector can maintain. The objection, therefore, fails entirely of proof."

The existence of *moral evil* is the necessary result of free agency, and therefore not inconsistent with the divine goodness, unless we admit, that it would have been more merciful, to have made man, without this property, that is a mere creature of instinct. If man be free, he must be free to commit *sin*. The power of choice involves the possibility of abusing it. "When a ship (remarks Principal Brown) has been wrecked by the ignorance of the master, can we blame the *ship-builder*, who fitted it for all the purposes of navigation, and displayed admirable skill in its construction, because he did not render it incapable of perishing? Nor can we, with more reason, lay it to the charge of the great Author of human nature, that the noble faculties, with which he has endowed it, and whose tendencies are to improvement and happiness, have been most unnaturally perverted and depraved. Moral evil, that is *sin*, proceeds only from the abuse of understanding; and the possibility of abuse is necessarily connected with the right use of it; nor can there be the smallest doubt that the *good*, originating in *this precious gift of God*, greatly overbalances all the evils to which it has ever given occasion." We find that as God overrules pain, so he also overrules sin for good. The example of a sinner is *odious*, at least to some who witness it, and thus it promotes the cause of virtue. His bad conduct gives opportunity and scope for virtues in others. "Injury inflicted, (it is well remarked by Brown,) gives occasion to display forbearance and forgiveness. If from moral evil, proceed dissensions, wars and bloodshed, these either generate, or confirm gentleness, candour, bravery, fortitude, love of country and magnanimity. Many of the most important, and exalted offices of life are dictated by the corruption, and wickedness of mankind."

The application is obvious. The goodness of God is the foundation of that trust in him, which in the day of trouble, and especially in the hour of death, is valuable beyond all estimation. Let us be grateful then that the evidences of this divine attribute are so many, and satisfactory. If there be occurrences which reason cannot explain, blessed be God, Scripture fully explains them. Man is a sufferer, because he is a sinner, and it will be his own fault, if his sorrows are lasting, and if they do not work out for him a far more exceeding and eternal weight of glory. If the voyage be stormy, it is short. Heaven and hell are before him. A merciful God warns him to avoid the latter; and he thus invites and entreats him to steer for heaven. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."



*Form of a Letter, drawn up for the use of Clergymen, Vestrymen and others, in inviting Clergymen to officiate in their parishes.*

Church Corners, March 18.

REV. AND DEAR SIR,—You will confer on us a favour, by officiating in our Church on Sunday next. At least, all your expenses incurred in visiting us will be defrayed by the Vestry. I shall be happy in seeing you at my house, and desire you to make it your home as long as you remain with us.—Auburn Goss. Mess.

## FOR THE GOSPEL MESSENGER.

*A letter to a Clergyman touching some of the distinctive principles of the Protestant Episcopal Church.*

**Rev. and Dear Sir**,—Seeking to know the principles of the Protestant Episcopal Church, I consult its formularies, and its history; its history to ascertain how the wise and enlightened understand these formularies, or, what the principles of the Church are, according to their judgment. But history relates to the past. I desire to know what is the judgment of the now living, most intelligent, and best informed members of the Church, as to its true principles. I want to know how such minds understand its articles, its liturgy, its rubrics, its canons, and in short its formularies generally. And when I am inquiring for the true construction of these formularies to whom shall I look if not to the Clergy? Opinions are expressed, not only by words, but by acts. Now if a clergyman, by any proceeding of his leads the people to think that his interpretation of an article, a canon, a rubric or an usage of the Church is different from theirs, how natural is it that they should be perplexed, or led to adopt the said clergyman's opinion, which may be erroneous, and thus the principles of the Church may become unsettled, and set afloat. It was therefore with great pain that I heard of —. Time has not in the least diminished the regret and anxiety which, (presuming the facts to be correctly stated,) the intelligence has excited.

I. Here was an occasion of *public* worship. The clergyman offered prayers, extempore I presume, but at any rate prayers not pre-composed and published were offered, and he was present, and sanctioned them. It is *his* opinion then, I am constrained to think so, that there are occasions of public worship when unpublished prayers are preferable to published ones. I submit, is such the opinion of the Church? I have been accustomed to think that one of her settled principles was that in public worship precomposed prayers ought invariably to be used. Am I now to think that the mode of prayer is a matter of indifference, and that prayers prepared by the minister alone, entirely new to those who are called to offer them, are sometimes to be preferred? Was, or was not, Whitfield adjudged to be *irregular* by the Ecclesiastical courts of his day for using unpublished prayers? Was that judgment wrong? But there is no necessity to refer to the common law of the Church, when we have statute law. I quote from the 45th canon: "Every minister shall before all sermons and lectures, and on all other occasions of public worship use the Book of Common Prayer, &c. And in performing said service no other prayer shall be used than those prescribed by the said book." Does or does not the minister violate the *spirit* of this canon who unites in public worship with ministers who use prayers not in this book? Does he not by his example not merely declare other prayers to be as good as those of

his Church, but postpone these to those? There is but one way of escaping this canon. It is to say the meeting was not an occasion of public worship. Was it then family worship? The facts seem otherwise. But we pass from this point, by no means the most important in the case.

II. Here was a *ministerial act* performed by persons not episcopally ordained, and a clergyman was present and openly sanctioned the said proceeding. Our Church draws a broad line of distinction between the Clergy and Laity. There are acts which the former have, and the latter have not authority to perform. The former among other duties, committed to them, *exclusively*, are to lead the devotions of the people in public worship. Were those persons who led the devotions of the Episcopal minister and others on the occasion before us ministers or not in the judgment of our Church? "No man," (see preface to the form of making deacons,) "shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination." A man may "be accounted or taken to be a lawful minister," in two ways, by a declaration to that effect, or by some act implying such a declaration, and is not joining in devotions with him as one of his congregation an act of that description? The same preface quoted above, says, "no man might *presume* to execute any of them," that is the offices of a bishop, priest, or deacon, "except he were admitted thereunto by lawful authority," that is, by Episcopal ordination. To take part with a man so situated in divine service, is it not to sanction such presumption, to encourage him in it, to be a partaker in the fault be it greater or less? The Church says as above, "he is not to be *suffered* to execute any of the said functions." But you not merely suffer it, submit to his ministry, but as far as your approbation goes recommend him to exercise and to continue to exercise a function to which as the Church decides he is not lawfully called. The grounds of defence must be, that this was family worship, which we have answered above, or that the Church is wrong in its distinctive principle of episcopacy, a principle of which it is so tenacious, that it is appropriately called "the Episcopal" Church, or that the words quoted above will bear a construction admitting the validity of non-episcopal ministrations. Some people who take their opinions from an esteemed clergyman, and they are not few, will adopt the two latter alternatives. I submit, are you prepared to give out the lesson that our people may, without impropriety, attend on the ministrations of non-episcopal ministers? Have you not inculcated that lesson by your example? And if I may sit under the prayers and preaching of a non-episcopal minister, why may I not receive the sacraments at his hands? We have nothing to do here with the old subject, "*factum valet*." The Church says praying, preaching, baptizing, administering the Lord's supper, in short, a ministerial function by one not episcopally ordained "*non debet fieri*." You say or at

least, seem to say "*debet fieri.*" It is not merely lawful, it *may be* useful, but it is commendable, and I not only say so, but acted accordingly, for I sat under the ministry of the non-episcopalians.

III. Here were prayers offered by persons of whose soundness in the faith you had not the security which the Church deems necessary, and exacts of all its ministers, without exception. Prayers unavoidably embody doctrines. Even if we had no articles and no catechism the doctrines of our Church might be gathered from its liturgy. What security was there that these persons whose prayers you sanctioned would not introduce into those prayers heterodox sentiments. It may be replied, their theological views were well known. But this security the Church does not deem sufficient, for by the 7th Article of the Constitution, all ministers are required to subscribe the declaration, "I do solemnly engage to conform to the doctrines and discipline of the Protestant Episcopal Church." Are you prepared to say the Church is unnecessarily careful in this particular? Are you prepared to say the people may safely seek instruction from those persons who have not signed our articles? Does not your example (is it the "wholesome example" promised on entering the ministry,) authorize them to follow religious instructors of whose soundness in the faith there is no other security than public opinion, or, it may be individual opinion, whereas their Church insists that those whom she authorizes to be teachers should solemnly declare their belief in the *sufficiency* of the Scriptures, and make a pledge to conform to those principles of religious truth, published in its formularies. At his ordination, the priest promises "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." Is it consistent with the *spirit* of this promise to encourage the ministrations of one who does hold the erroneous and strange doctrine of "parity" to name no other? Is it using "faithful diligence" against the prevalence of errors in doctrine to set aside that guard which the Church has specially provided in the case of all her ministers, viz. a signature to a solemn declaration.

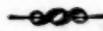
These remarks I have felt it my duty to make. The Church was in danger from enemies. We need not go back to her perils in the wilderness, and among false brethren, when she was persecuted but not forsaken, cast down but not destroyed. We will not go back to the days of patriarchs and prophets, of apostles and martyrs, nor to the age of the reformation and the land of Latimer and Cranmer. In the history of the Protestant Episcopal Church on this continent, behold traces not of fire and blood, but of banishment and misrepresentation, and misunderstanding less criminal but not less injurious. Those days, thanks to the giver of victory, have gone by. She has lived down opposition, at least, formidable opposition. Her danger now is in the house of her friends, not false, but true friends. I cannot doubt the sincerity of their love. I will question no man's motives. But I may do, as I would be done by, doubt the soundness of his judgment. I may suppose a too *easy* or a *timid* disposition. I may suppose an influence from the

fear of giving offence, of being considered uncharitable, illiberal and bigoted and even of injuring the Church by too great inflexibility. I may suppose a too great *deference* to men older, wiser in worldly matters and elevated by station or public opinion—a *desire* to gratify beloved friends, a being overcome by the *temptation*, (for who of us is always invincible,) of being well thought of, well spoken of, respected, esteemed, beloved, not only by one's own congregation, but by the public generally. I may suppose the *deception* of mutual concession, whereas the concession is all on one side, and only the appearance of it on the other. Whatever causes may have led to a departure from the principles and practices of the Church, which all of our laity impliedly, and clergy expressly are *pledged* to sustain, the thing is not to be done. You are not an enemy, but you may be a mistaken, and so a dangerous friend. The citadel may not be attacked, but undermined. The city set on a hill, may be brought to the dust as speedily and as effectually by sapping, as by planting cannon before it.

Something has been said of yielding to public opinion, of the impossibility of changing it, and the policy of timely conformity. The statesman ought to feel the public pulse, and be prudent, but even he ought to guide rather than follow. It is the office of intelligent, experienced men, having public stations, to enlighten and direct. But how much more ought the clergy to go before, not after their flocks. To *them* is committed this very thing to guard the Church. And shall they resign their post? Are not, or ought not their studies to qualify them for taking a lead? Do not the wise and good of the laity expect them to do so, not to take a lead in worldly matters, in politics, in agriculture, or commerce, but in religious concerns. They are to *know* what orthodoxy is, they are to declare what it is, they are to preach it and stand up for it, if need be even unto *death*. Suppose the blessed company of the apostles had followed, not led the people, what sort of a Church should we have had? Suppose the *holy army of martyrs*, had yielded the truth, there would have been no martyrs, but truth herself would have bled or died, or if preserved by almighty power, she would have escaped to a more congenial climate, to a society worthy of her. But perhaps I tread on delicate ground. Out of the abundance of the heart the mouth will speak.

I remain your friend and fellow Churchman,

A. B.

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FOR THE GOSPEL MESSENGER.

#### ON THE INWARD FEELING OF THE HOLY SPIRIT.

On this subject, the following opinions of men, great in theology, have been collected:—Archbishop Seeker says: \* “A feeling of immediate and sensible assurances of God's favour, so impressed upon us, that we can certainly distinguish it to be of divine original, from the manner in which it affects us may be often vouchsafed,

\* Vol. iv. Sermons, p. 205.

but is no where in Scripture made necessary ; and all feelings are imaginary and deceitful, unless they be accompanied with that one which the Apostle experienced and mentions. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world. Our Saviour's rule of knowing every tree by its fruit is the only sure way to judge of ourselves as well as others. Being able to tell the very moment, when we became pious and virtuous is not material, provided we are so now : and happiest of all are they who remember not themselves ever to have been otherwise."

Tillotson \* instructs us to the same effect, "Though this influence and assistance, this conduct and guidance of the divine spirit be commonly very gentle and secret, and do usually work upon us in so imperceptible a manner, that it is very hard if not impossible, particularly to distinguish between the motions of God's spirit and those of our own minds, between the immediate suggestions of the Holy Ghost, and the dictates of our own reason ; yet we are in general sufficiently assured of it, partly from the effects themselves, but principally from the *express promise* and declarations of Scripture, that Christians are acted by a supernatural principle and secretly assisted by the influence of a spirit above our own : and therefore we have reason, as the Scripture constantly does, to ascribe all the good that is in us, or that is done by us, to this gracious assistance, and powerful influence of the Holy Spirit of God upon our minds, and thankfully to acknowledge that in us, that is, in our flesh, in our carnal minds considered as destitute of the Spirit of God, there dwells nothing that is good ; and that by the grace of God we are what we are, and are enabled to do all the good we do, through Christ strengthening of us by *his spirit* in the inner man."

Dr. John Scott in his valuable treatise "the Christian life," says "In the renovation of our natures, we cannot certainly distinguish what is done by the Spirit, from what is done by our natural reason and conscience co-operating with him. This indeed we must certainly know, that in this blessed work, the Spirit is the main and principal agent ; that without him we can do nothing : that he is the author and finisher of our faith—and who worketh in us both to will and to do of his good pleasure : but still we must no less know also, that he doth not work upon us as a mechanic upon dead materials, but as on living and free agents, that can and must co-operate with him ; that he doth not renew us whether we will or no, but takes our free consent and endeavour along with him ; and that unless we do concur with him, we shall forever remain and perish in our sins, notwithstanding all the aids and graces he affords us."

Professor Alexander† (a celebrated Presbyterian Divine) says "that the soul in the exercises of piety, is under the renovating influences of the Holy Spirit, is not known by any *consciousness* which it has of these divine operations, but by the effects produced in a change of views and feelings, and this change is ascribed to God, because no other is able to produce it ; and his word assures us that he is

\* Vol. ii. p. 147, folio.    † Preface to Advice to a Young Christian

the author." Dr. Watts says; "Do not expect the influences of the spirit of prayer should be so vehement as certainly to distinguish them from the motives of *your own spirit*."

Tucker remarks, "The effusion of grace may be likened to a plentiful shower in a day of summer. If you go out *immediately*, you will see the turf still russet, the leaves hanging lank, and the fruits wrinkled. But look again a day or two after, and every thing appears lively, vigorous, and flourishing. A person, therefore, seeing the unusual verdure, after a confinement to his room, would properly conclude that it *has* rained, not that it *does* rain. So if after a season of thoughtfulness, you perceive your understanding lively to discern, and your will vigorous to pursue heavenly things, you may safely conclude that there *has been* an effusion of heavenly grace, not that there *is* one now."

Cecil observes "The grandest operations both of nature and grace are the most silent and *imperceptible*. The shallow brook babbles in its passage, and is heard by every one; but the coming of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted, and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace in the Church."

In conclusion let me say, there is no real difficulty in this view of the subject, for if one man can influence another, (as has been well remarked) without his *being conscious of it* at the time, why may not the Holy Spirit do the same thing? Let no one then, who has not the fruits of the Spirit, suppose for a moment that he has been blessed with his holy presence; and, on the contrary, let no one having these precious fruits in his temper and conduct, doubt that the good seed has been nurtured by the power of God the sanctifier, or grieve as if he had it not.

A CHURCHMAN.

MINISTERS AND LAYMEN.

[From the Connecticut Mirror.]

**Mr. Editor.**—In noticing the intercourse of Christians, and reading religious publications, I have thought that there was, at the present day, less faithfulness and plain dealing, and more flattery, among professed followers of Christ, than is compatible with the simplicity of the gospel. A minister, on leaving the Church on the Sabbath, is told by a brother or sister, "You have given us an excellent sermon. I was never so much delighted. I could scarcely sit still." After speaking at an evening meeting, a minister calls on a lay brother to lead in prayer. The brother prays that "our pastor may be abundantly rewarded for the *peculiarly interesting* manner in which he has addressed us."—A young convert is requested to pray, and after he has ended an elder brother speaks of the "astonishment and delight," with which he has listened to his young brother. In an account of a protracted meeting, it may be said, "Brother A. was present and preached with his accustomed ability and elo-

quence;" or "Brother B. addressed the meeting in a particularly appropriate and forcible manner: or, "the preaching of brother C. melted the audience." Thus apparently overlooking the fact, that **Paul may plant and Apollos water, but God giveth the increase.**

Or probably something like *this* may be found, "I ought to add that we derived great assistance from two lay brethren, who laboured with us incessantly day and night with great success."

A highly respectable, and ordinarily very prudent, clergyman, recently said to a layman who urged him to go to a protracted meeting, "If I were to go, I should think that I ought to sit under the gallery stairs and hear you talk."

Another clergyman said to a layman, who had attended a protracted meeting in his society, "You did more good at that meeting than twenty ministers could have done."

I would in the first place remark, that the persons using this language cannot know, but the preacher or layman, to whom all the good done is ascribed, is, in the sight of God, filthy and abominable, while the blessing is bestowed in answer to the prayers of some humble, unobtrusive Christians, who are wholly overlooked by men.

In the next place Christians are men—weak, erring and ever likely to fall into sin. The remaining corruptions of their own hearts, the allurements of the world, and the assaults of the great adversary, are surely enough for them to contend with, without their fellow Christians and Christian ministers becoming their tempters. The natural tendency of this practice is to lead Christians and ministers to depend on their own abilities and exertions, instead of placing a humble reliance on the influences of the Spirit; and also to inflate them with spiritual pride and vain glory: and thus impair their usefulness, and interrupt their communion with God.

Moreover, when applied to laymen, it is calculated to produce insubordination, and lead to an opinion that they know more and are more useful than their pastors. It is possible that some pastors may hereafter, in this respect, "reap the fruit of their own ways;" and they will have little cause to complain, however bitter that fruit may be. Were I a pastor, I should think that I had no great reason to be grateful to a clerical brother, who should thus flatter those under my care. I should choose to have him confine this part of his labours to his own charge.

Another practice nearly allied to the above, is that of clergymen sending letters to laymen, requesting their attendance at protracted meetings, while perhaps many valuable ministers of the gospel are wholly passed by.

Being myself a laymen, I feel no disposition to suppose that ministers are by nature better than other men. Nor am I an advocate for popish supremacy, or a divine right in the clergy to bind the consciences of men. But I consider the preaching of the gospel, one of the means of grace, which Christ has instituted; and ministers as the authorized heralds of salvation. Their office, as the messengers of Christ, is certainly entitled to respect; and while they keep in their own sphere and attend to their proper work, we

are "to esteem them very highly in love for their work's sake." They are "ambassadors for Christ;" and any affront offered to the ambassador is an affront to the Sovereign who sends him.

Now, in addition to the preference here given to laymen, before the authorized preachers of the gospel, and the wound inflicted thereby on the feelings of the ministers thus slighted; I think this practice wrong, as tending directly to injure the individual thus flattered, to sow dissensions in the Church, and to weaken, and ultimately destroy, the influence of a preached gospel.

Some may think my fears imaginary. But let it be remembered that a layman whose time is occupied in attending meetings from home, will not have a very good opportunity to improve in doctrinal knowledge, or learn the unobtrusive, every-day duties of the gospel: and there is reason to fear that these duties will become irksome and the doctrines of the bible will appear dull and uninteresting. The plain realities of Christian life, family and closet prayer, visiting the brethren of his own Church, attending the small praying circle, assisting in the discipline of the Church, endeavoring to reclaim the wandering, admonishing the vicious, instructing a class in the Sabbath school, the endearments of home, and even the ordinary services of the Sabbath, will have too little of excitement; and must all be abandoned for the protracted meeting, or some other scene, where the brother can be conspicuous and active, and relate what *he* has seen, and what *he* has done, and what *he* thinks, and how *he* feels. And, if perchance, he should condescend to notice the affairs of the Church to which he belongs, he must be at the head. He has been so much noticed abroad, he thinks himself entitled to the same deference at home. He must lead the social meeting and occupy the time of the sabbath school in relating what he has seen and heard; his opinions must be followed and his sentiments adopted. If his brethren be disposed to think and act for themselves, his pride is wounded and hard feelings ensue. Again, at one meeting he finds one practice which has not been introduced into his Church, and at another meeting, another practice; and these must all be adopted at home. If his brethren object, he attributes it to their ignorance, their bigotry, their coldness, or their opposition to revivals.

And having attended more protracted meetings, and seen more revivals, as he supposes, than his pastor, he of course knows more of doctrine and duty: and can teach him how to manage a meeting, promote a revival and conduct all the minutiae of parochial duties, and kindly obtrudes his instructions on every occasion. If the pastor considers himself the proper judge of his own peculiar duties and neglects the instructions which are thus *heaped* upon him, (for a pastor in such circumstances may be seen to have "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little;") he is of course denounced as cold hearted and stupid; his doctrines are assailed and he is opposed at every step; soon he must be dismissed for a more faithful, (meaning a more pliable) minister. And he can scarcely expect to fare

better in case of submission. For should he then chance at any time to step beyond, or fall short of the line marked out for him by his kind conductor, he must be lectured, and advised, and admonished, till worn out by this constant interference, he seeks relief from constant vexation, by asking a dismission. And besides, should he depart from his accustomed course, in compliance with the wishes of his adviser, the sober part of his Church would become dissatisfied; so that turn which way he will, his dismission is rendered highly probable.

But this is not all. A layman thus situated will be constantly attempting to thrust himself into the place of his pastor, and perform his peculiar duties. "You take too much upon you, seeing all the congregation are holy," will be the feeling of his heart, if not the language of his tongue. Some Churches in Connecticut are now suffering from this cause. Brethren seem, in some cases, not satisfied with parochial, but undertake to exercise episcopal jurisdiction; acting as though the care of all the Churches rested upon their shoulders. And if some of our clergymen do not learn more prudence, they may themselves get *scorched* by fires of their own kindling, while it is to be feared that many of their brethren will be *consumed* by them.

A LAYMAN.

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#### CLAIMS OF RELIGION UPON GOVERNMENT.

[From the "Churchman." ]

In running away from the establishment as it exists in England, the first Amerlean colonists ran into an extreme which their descendants, unwiseiy and unhappily, as it seems to me, have continued to maintain. The position that governments owe nothing to religion, is strictly interpreted, a denial that they owe any thing to God; and though it is not often, we believe, intended to carry out the *theory* so far, it but too commonly amounts to it in practice. The following extracts are from a very able speech in the Senate of Massachusetts, by Alexander H. Everett, Esq. The whole speech will well repay perusal.

"Without going into general and merely speculative reasoning, I ask, gentlemen, to produce an instance of any considerable State, of ancient or modern times, in which public worship and public instruction in religion have been kept up without the aid of Government. The science of politics is eminently a practical one, and it is rarely safe to adopt any principle that has not been sanctioned by former experience. If gentlemen undertake to maintain, that religion will take care of itself—that it will be properly supported, whether the Government provide for it or not, let them point out a community in which the experiment has been made and has succeeded. Sir, I apprehend that none will be found. I can say at least, with perfect truth, that in the limited range of my researches into history, I have never met with an account of such instance. In all the most distinguished States—whether of ancient or modern times—one of the principal, I may say indeed the principal care

of the community, has been to provide for the support of religion. In Egypt, Palestine, and the Oriental nations, religion has always been the main object of the Government. In Greece it was the only bond of union, that held together the several members of that illustrious Commonwealth of States. The Amphictyonic Council, which corresponded, as far as any part of the Greek Constitution can be said to correspond with it, with our General Government, was authorized to act upon no other subject. In the constitution of ancient Rome, the same feature is not less apparent, and it is to this very fact that Cicero attributes the remarkable success of the State. 'However much we may be disposed to exalt our advantages,' says this illustrious orator, in one of his addresses to the Senate, 'it is nevertheless certain, that we have been surpassed in population by the Spaniards, in physical force by the Gauls, in shrewdness and cunning by Carthage, in the fine arts by Greece, and in mere native talent by some of our Italian fellow-countrymen; but in the single point of attention to religion we have exceeded other nations, and it is by the favourable influence of this circumstance upon the character of the people that I account for our success in acquiring the political and military ascendancy that we now enjoy throughout the world.' It is needless to add, that in all the modern European nations and their colonies, religion is amply and carefully provided for by the community, and is in fact one of the great objects of the care and attention of the Government.

"In this respect, Mr. President, the experience of the world is uniform and without exception. It is accordingly laid down in general terms, as an acknowledged principle, by one of the most judicious political writers, that no State, whether of ancient or modern times, has ever flourished, of which the foundation was not laid, in one way or another, on religion. The great Lord Chancellor Bacon, whose name alone is almost decisive authority on any one point of general philosophy, in enumerating what he calls the four pillars of Government, three of which are justice, counsel and treasure, places religion as the first in order and importance at the head of the list. The reason why religion is universally and justly represented as essential to the prosperity of States, is not less obvious than the fact. The object of Government is to enforce among individuals the observance of the moral law, and States are prosperous in proportion as this object is attained. But the only effectual sanction of this law is to be found in religion. Hence a Government, which neglects the care of religion, is guilty of the folly of promulgating laws unaccompanied with any adequate sanction, of requiring the community to obey without presenting to their minds the motives that generally induce to a prompt and cheerful obedience. Under these circumstances, the only resource left to the public authorities is mere physical force, and experience has abundantly shown, that this is wholly ineffectual, excepting as an aid and supplement in particular cases, to the moral influences which alone can be depended on for the preservation of the tranquillity and good order of society.

"I am aware, Mr. President, that some of our sister States may be regarded as exceptions to the remark, that in all civilized communities, religion has been a principal object of the attention of the Government. They have in fact been mentioned as such in the course of this debate. It has been said, I believe with truth, that Massachusetts is now the only one of the United States, in which the Legislature is authorized by the Constitution to make any public provision by law for the support of religion. Sir, I for one am proud of the distinction, such as it is. If the sacred guest whose influence has for two centuries, in the language of Burke, 'consecrated the commonwealth,' is in future to be banished from our councils, I rejoice that the last lingering traces of her presence will be seen on the soil, which has been, from the beginning of our history, her favourite abode—in the midst of the places that have been rendered famous by the exploits which her influence inspired—on the heights of Dorchester and Charlestown, and the bloody plains of Lexington. But, Sir, the exception is only apparent, and I undertake to say, that there is no community on earth, of which the history illustrates more fully and pointedly than ours, the principle, that those States only have flourished, whose foundations were laid in religion.

I confess, Mr. President, that I have seen with regret and uneasiness an apparent disposition in a part of the community in this as well as in some other countries, to overlook these obvious truths. There are persons, and even parties, who at the very moment when the use of physical force as an engine of government is discredited and abandoned, seem to be labouring with a sort of frantic energy to destroy the influence of all the moral motives that can be substituted for it—more especially religion. The effort now making in this Commonwealth—apparently with a prospect of success—to amend or rather virtually to abolish the third article of the Bill of Rights, is one of the symptoms of the spirit to which I now allude. Another may be seen in the growing inclination to exclude religion from our colleges and other institutions for education. We have seen within two or three years, in another State, a college founded and endowed with princely liberality, but on the scandalous condition, that no clergyman should even set foot within its walls. Such a condition, Mr. President, as being contrary to good morals, is, in my opinion, void, and the bequest might be made to take effect without it. But however this may be, the introduction of it into the will of the founder, and the acquiescence in it by the parties interested, are melancholy indications of the state of public feeling. Even in this section of the country, once, I may say still, the head quarters of good principles, in the selection of persons to be employed in the government and instruction of the principal colleges, a preference has of late years been almost avowedly given to persons of other professions over clergymen. I am aware, Sir, that some pretext is afforded for such a preference and for such an exclusion as the one to which I have alluded in the will of Mr. Girard, by the acrimony with which the different theological parties

contend with each other about trivial points of doctrine and discipline; to the utter neglect of the real truths, and above all the deep and sincere religious feeling, which alone are of any importance. But, Sir, whatever plausible pretext may be found for such a tendency, were it even justifiable under all circumstances, in the particular cases to which I allude, its practical results are not the less mischievous. Mr. President, I have said and I repeat, that if, while we abandon the use of physical force as an engine of maintaining order, we also discard the only valuable and effectual moral influences, and leave the individual to the unchecked guidance of his own selfish passions, our institutions will be found to be impracticable, and society will fall into a state of dissolution.

"The gentleman from Berkshire tells us that religion will exist—that it is independent of the aid of Government—that it will take care of itself. Why, Sir, this is all true, but in what way? Religion takes care of herself by giving stability, permanence, vigor, health, life to the individuals—the families—the communities—that care for her. The individuals—the communities that are penetrated with a truly religious spirit, and exercise the moral qualities which flow from that source only, regularly prosper. They inherit the earth! Those that pursue a different course, as regularly dwindle into nothing and disappear. This, Sir, is the way in which religion takes care of itself. How then does the principle apply to the case in question? If we, Sir, as a community reject religion, we shall gradually decline from our present prosperous social condition, until the places that now know us, know us no more, and other communities, animated by a better spirit, come up and occupy them in our stead. This is the order of nature, or in other words, the will of Providence, and we can no more expect to escape from the operation of it, than an individual can expect to escape from the usual physical results of intemperance and vice."

These are old-fashioned sentiments. But so is truth old-fashioned; and so is religion. It is but too much to be regretted that they are not more commonly expressed. The neglect of the true wisdom with which they are conceived, will prove the ruin of this prosperous republic. It is well that such men as the Editor of the "North American Review" entertain and will assert them. The time is come when they who think aright should speak aloud. If the evil cannot be arrested, duty can at least be performed. There are men in high places whom we know to be like-minded. Let them see that by their silence the commonwealth suffer no harm.



#### ON SCHISM.

[From Memoirs of William Stevens ]

"There is undoubtedly such a thing as *schism*, and it is as undoubtedly a sin as adultery or drunkenness; and the being guilty of it, the apostle says, is being *carnal*. It surely behoves every one to enquire wherein it consists, in order to avoid it. Our

Church teaches in her catechism, that there are two sacraments generally necessary to salvation, Baptism and the Lord's Supper; and if so, the inference is fair, that without them, generally speaking there is no salvation. And, if they are necessary, it is necessary to know where they are to be had; for it is not to be supposed that every man has a right to administer them, any more than every man has a right to use the king's seal. The Scripture is express, *that the Lord added to the Church, daily, such as should be saved;* it is in the Church, therefore, that the means of salvation are to be had, and consequently it is incumbent on every one to be added to the Church, and to keep in it, as he has no right to expect the end, but in the use of the means in the way which God has appointed. As to the doctrine being uncharitable, which some object, so far is it from the want of charity, that to warn people of their danger is surely the truest charity; and we know what was to be the fate of the watchman who did not warn the people. And the adulterer and drunkard may as justly call it uncharitable to be told, that such shall not inherit the kingdom of God, as the schismatic that he must be of the Church to be saved. To ask what is to become of those who are without the pale, is nothing to the purpose; God will judge no man, but by the law, which he has given him; nor will any be responsible for opportunities they never had. As many as have sinned without law, shall also perish without law; and as many have sinned in the law, shall be judged by the law. God is no respecter of persons; he will be justified in his saying, and clear when he is judged."

"I will conclude with what I wish the real friends of the Church may present by way of counter-petition. That the present set of Articles, which, for the soundness of their doctrine, are the glory and ornament of our Church, and cannot aggrieve any but its open or secret enemies, may be preserved to us whole and entire: for we have no objection to subscribing them *fairly*, as they contain nothing but what is *read in Holy Scripture, or may be proved thereby*; and we verily think they are our best security against the papist, the infidel, and the heretic. That our liturgy, compiled from the liturgies of the first and purest ages of the Church, not only as to the form, but as to the matter and expressions, and composed with such simplicity and majesty, as to be adapted to the capacities of the ignorant and unlearned, and edifying and instructive to the most enlightened, may be continued to us in its present perfection, without addition, and without mutilation. That our Church may still be, what it always hath been, the honour of the reformation, the strongest bulwark of the gospel against popery, and the brightest star in the Christian firmament. The terms of our communion are pure and scriptural; and if they, who now dissent from us, will continue to do so, the fault is theirs, not ours: we have done our duty, and they are to see, whether separation from such a Church does not involve them in the guilt of schism."

THE POLICY OF REV. J. WESLEY.

[From the Christian Observer.]

Mr. Wesley's friends often advance his success as a defence of his conduct; but in so doing they omit to take into the account the success which might have followed the labours of a man of his energy and capacity for action within the pale of his own Church. Who can estimate the blessed effects of the labours of men like the Rev. Mr. Milner of Hull, or of Mr. Robinson, of Leicester? Besides, in estimating effects and consequences, we must take the most remote into calculation. We must not only consider what may be best for ten years, but what will be best for a thousand; not only what we might suppose best for one person to do, but what is the best general rule to regulate the conduct of all. Is it not to be feared, that in our own times many good men seem to think they may dispense with the plain rules of right, when by so doing they imagine they can do more good? Such persons must be taught, that the highest act of faith consists in an entire submission of the mind and the heart to the will of God; and the highest zeal *to do all the good we can, under the direction of his law and the regulations of his Church.*

A DISCIPLE OF THE OLD SCHOOL.



CANONS OF THE PROTESTANT EPISCOPAL CHURCH.

(Continued from page 148.)

**CANON VIII.—*Of the Age of those who are to be ordained or consecrated.***—Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor priest's orders on any one until he shall be twenty four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop, No man shall be consecrated a bishop of this Church until he shall be thirty years old.

**CANON IX. *Of Candidates for Orders.***—Sect. 1. Every person who desires to become a candidate for orders in this Church, shall, in the first instance, give notice of his intention to the Bishop, or, if there be no Bishop, to such body as the Church in the diocese in which he intends to apply may appoint, or, where no appointment is made, to the President of the standing committee.

Sect. 2. No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the Bishop to whom he intends to apply for orders, a certificate from the standing committee of the diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the standing committee do not certify as above from personal know-

ledge, the testimonials laid before them shall be of the same pur-  
port, and as full as the certificate above required, and shall be signed  
by at least one presbyter and four respectable laymen of the  
Protestant Episcopal Church.

**Sect. 3.** In addition to the above testimonials, the person wishing to become a candidate must lay before the standing committee a satisfactory diploma; or a certificate from the instructor or instructors of some approved literary institution, which certificate must state what have been his studies, and the extent of his improvement in them; or a certificate from two presbyters appointed by the ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

**Sect. 4.** When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the standing committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two presbyters of this Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of a majority of the clerical members of the standing committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such a dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these canons, the Bishop shall have the sole discretion of dispensation without reference to the age of the candidate as mentioned in this section.

**Sect. 5.** With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion and a sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the spirit, and by which alone his sacred influences can be manifested.

**Sect. 6.** The requisitions of this canon being fulfilled, the Bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any diocese where there is no Bishop, the standing committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

**Sect. 7.** If, after obtaining the canonical testimonials from the standing committee, the person be admitted as a candidate by the Bishop, or, if there be no Bishop, by the standing committee, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the consent of the clerical mem-

bers of the standing committee, shall deem it expedient to ordain the candidate, after the expiration of a shorter period, not less than one year.

**Sect. 8.** A candidate for orders may, on letters of dismission from the Bishop or standing committee of the diocese in which he was admitted a candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

**Sect. 9.** If any candidate for orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a candidate.

**Sect. 10.** A person desirous of becoming a candidate for holy orders, shall apply to the Bishop or ecclesiastical authority of the diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other diocese. Candidates shall not change their canonical residence but for *bona fide* causes requiring the same, to be judged of by the Bishop or ecclesiastical authority; and they shall not be dismissed from the dioceses in which they were admitted, or to which they have been duly transferred for the convenience of attending any theological or other seminary.

**CANON X.—*Of the Conduct required in Candidates for Orders.***—The Bishop, or other ecclesiastical authority, who may have the superintendence of candidates for orders, shall take care that they pursue their studies diligently and under proper direction, and that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

**CANON XI.—*Of Candidates for Orders who are Lay Readers.***—No candidate for holy orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, the clerical members of the standing committee of the diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or said clerical members may prescribe; he shall not use the *absolution* or *benediction*; he shall not assume the dress appropriate to clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said clerical members, as to the sermons or homilies to be read: nor shall any lay reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergymen is present in the congregation.

**CANON XII.—*Of Candidates who may be refused Orders.***—No Bishop shall ordain any candidate until he has inquired of him

whether he has ever, directly or indirectly, applied for orders in any other diocese; and if the Bishop has reason to believe that the candidate has been refused orders in any other diocese, he shall write to the Bishop of the diocese, or, if there be no Bishop, to the standing committee, to know whether any just cause exist why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every diocese, or, where there is no Bishop, to the standing committee.

**CANON XIII.**—*Of the learning of those who are to be ordained.*—No person shall be ordained in this Church until he shall have satisfied the Bishop and the presbyters by whom he shall be examined, that he is well acquainted with the Holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek, is adequately acquainted with the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours; unless the Bishop, with the consent of the majority of the clerical members of the standing committee of his diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications for the gospel ministry as are set forth in the fourth section of **Canon IX.** The dispensation, with a knowledge of the Hebrew language, to be regarded as in **Canon IX.**

**CANON XIV**—*Of the Preparatory Exercises of a Candidate for Deacon's Orders.*—**Sect. I.** There shall be assigned to every candidate for deacon's orders four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. The examinations shall take place in the presence of the Bishop and two or more presbyters, on the following studies prescribed by the canons, and by the course of study established by the **House of Bishops**: at the first examination, on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and in the Hebrew Bible, the Greek Testament, and the Latin tongue. At the second examination, on the books of Scripture, the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination, on the evidences of Christianity, and systematic divinity. And at the last examination, on Church history, ecclesiastical polity, the **Book of Common Prayer** and the **Constitution and Canons of the Church**, and of the Diocese for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the **House of Bishops**. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him, which, together with one other sermon or discourse on some passage of Scripture selected by himself, shall be submitted to the criticism of the Bishop and clergy present. And before his

ordination he shall be required to perform such exercises in reading, in the presence of the Bishop and clergy as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

**Sect. 2.** The Bishop may appoint some of his presbyters to conduct the above examinations; and a certificate from these presbyters that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and two or more presbyters, on the above named studies.

**Sect. 3.** In a diocese where there is no Bishop, the standing committee shall act in his place in appointing the examining presbyters required by this canon; and in this case the candidate shall be again examined by the Bishop to whom he applies for orders, and two or more presbyters, on the studies prescribed by the canons.

**Sect. 4.** A clergyman who presents a person to the Bishop for orders as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

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## POETRY.

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### The Lord's Prayer.

(From the "Auburn Gospel Messenger.")

*Our Father who in Heaven art  
Unchangeably the same,  
Thy Spirit's aid to us impart,  
And Hallowed be thy name.*

*Thy Kingdom come, thy Will be done  
On Earth be glory given;  
Reign thou below with thy dear Son  
As now thou dost in Heaven.*

*Bless us O Lord with wholesome food,  
Give us our Daily Bread;  
And store our hearts with all things good;  
Thou art our guide and head.*

*Our Trespasses O Lord forgive,  
Thy pardon so dispense,  
As we by neighbours deal and live,  
Forgiving their offence.*

*Lead us not in temptation's way,  
Keep us from evil free,  
Guard o'er desires whene'er we stray,  
And lead our souls to thee.*

*For thine is the Kingdom, thine  
All Power, ascribe we then—  
Thy Glory through all ages shine,  
Well may we say Amen.*

S. E.

## RELIGIOUS INTELLIGENCE.

*Domestic and Foreign Missionary Society of the P. E. Church.*—The annual meeting of the Board of Directors was held at Philadelphia, May 14-16. Divine service was held, and a sermon preached by the Rev. Dr. Wyatt, in St. Stephen's Church. From their report it appears that the income of the Society for the past year, has been nearly \$20,000, of which only \$198 was from this diocese. It has 44 annual members, 94 life members, and 110 patrons. The Society has a missionary at Green Bay for the benefit of the Indians, and others in Michigan, Kentucky, Tennessee, Mississippi, Illinois, Alabama and Greece, and has made appropriations for missions to Indiana and Florida. Resolutions were adopted, recommending that 20 additional missionaries for the United States, and 2 for Liberia, be appointed, and enquiries made as to the expediency of establishing other missionary stations in Africa.

*Forty-ninth Convention of the Diocese of Pennsylvania.*—It was held from the twenty-first to the twenty-third of May inclusive. Present the 2 Bishops, 32 of the clergy and 55 of the laity. There are in this diocese 64 clergymen, 78 congregations, 16 candidates for orders. The Episcopal fund is \$14,006. There was given during the year by the several congregations for missionary and other purposes \$16,139.

In his address, Bishop White says, "the solemnity," (of consecrating the four Bishops at New-York,) "was on the day which concluded the 46th year, since my embarking for England from the said city of New-York, for the receiving of consecration. This coincidence could not but increase the interest taken by me in the transaction. It also excited in my mind what I humbly hope was acceptable gratitude to the Bestower of all good, for the evidence before my eyes, of the prospering of the means adopted by our Church, to complete the orders of her ministry, and to continue the apostolic succession." \* \* \* \* "Your bishop having entered on the 50th year of the organization of this diocese, and having been present and assisting in all the deliberations for its formation, and for the subsequent extension of our communion, perceives his debt of gratitude for his being still competent to the contributing of his aid to the continuance of them; and will not fail, on the present occasion, to concur with you in whatever may contribute to the glory of God and to the good government of the Church."

In his address the Assistant Bishop says: "a majority in both Houses decided that a vacancy in the Episcopate of Ohio existed in virtue of a resignation there by abandonment." Quere, would it not be more exact to say the vacancy existed in virtue of the decision of the Convention? It did not exist, until the moment when it was so pronounced by the Convention. The vacancy was not cre-

ated by resignation, or by abandonment, but by the fiat of the Convention, a fiat called for by imperious necessity. The lower House decided, not that a vacancy *had* existed from the moment of the abandonment, but that it does exist now, from and after the moment when the Convention did so affirm. The House of Bishops "were unwilling that the relinquishment of the Episcopal charge, in any instance whether by resignation, not previously consented to by the General Convention, or by abandonment, should be recognized and declared as sufficient to create a vacancy of diocesan jurisdiction." They did not consider the vacancy existing *until it was recognized and declared by the General Convention.* To us this distinction appears important.

Extracts from the parochial reports:—*St. Andrew's, Philadelphia*, collected for missionary and other purposes \$7000. *St. John's, Bellfonte.* The prospect of our Church here is flattering; also at Mill Hall, in this county; but as these congregations are only coming into form, it matters not how willing they are to join the ranks of Episcopalians, they will not give an adequate salary to defray a clergyman's expenses for the first few years, and therefore Mr. C. is under the necessity of attending to those who will attend to his expenses." *Christ Church, Philadelphia*, "there are twenty-nine females enjoying the comforts of a home in *Christ Church Hospital*, now under the joint charge of Christ Church and St. Peter's Church, in the City of Philadelphia; thirteen of them are among the communicants of this Church, and the remainder are members of other Episcopal churches in the city. Besides the observance of family prayers by the matron, there are full services with sermons or lectures twice a month, the rector and the assistant minister officiating alternately. The inmates of the institution generally attend also the public services of the churches, to which they belong." We have been informed that this hospital was either founded or largely endowed by a gentleman who formerly lived in Charleston. How desirable an appendage to populous city congregations is such an institution!

It appears that "the business (of this Convention) every day was introduced with a form of prayer prescribed by the Bishop." In most if not all the other dioceses, and in the General Convention, "the morning prayer," as set forth in the Book of Common Prayer, is used. Can any service be more appropriate? Is not uniformity desirable? Is it a safe precedent to shorten the prayers to allow more time for business? Are not the members of our Conventions already too much disposed to regard the devotional duties of those meetings as a secondary matter? Is not an ecclesiastical meeting in a degree secured from a secular aspect by the use, of the liturgy, and on the first day, of the Holy Communion? We submit these questions for consideration, with great respect, but with the firmness of Christian candour.

*Bishop of Connecticut.*—This prelate, in a late pastoral letter says, “old prejudices, founded, in some instances on abuses which have long ceased to exist, in others, on the misrepresentations of party zealots, and which have been kept alive by sectarian jealousy, are now wearing away. The doctrines and usages of the Church, are getting to be better understood; and her stability and moderation, amidst the fluctuations and excitements which prevail in the various denominations around us, are beginning to attract the favourable regard of prudent and thinking men. It is not to be concealed that many of the new measures which have been resorted to, for the advancement of religion by novel modes of excitement, as well as for the promotion of the public morals by efforts of doubtful expediency, have produced a reaction, which threatens to become injurious to the very objects they were designed to promote. Under these circumstances many judicious men, of different denominations, are beginning to look to the Episcopal Church, as the only safe asylum from the influence of infidelity on the one hand, and on the other, from the prevalence of doctrines and extravagancies, injurious to the cause of religion itself.”

*Protracted Meetings.*—The *Presbytery of Georgia*, in their narrative on the state of religion, dated April 6th, 1833, say, “we feel constrained to notice one effect upon our churches, produced by these meetings, which we deplore, as an evil, and would pray deliverance from. It is *disesteem* of the ordinary ministrations of the sanctuary. There is an impression apparent in the churches, that the peculiar and favourable period for conversion is the period of a *Protracted Meeting*. They seem not to pray and act as if conversions should take place on the Sabbath day under the ordinary preaching of the word. There is a tendency to periodical religion in individuals, and to periodical excitements in the churches.”

*Christian Influence Society, in England.*—From the first annual report of this very meritorious association, we make the following extracts.—“With regard in the first place, to *the importance of Christian Influence*, it is evident that all persons are in a great measure swayed by influence; the whole bearing of one portion of mankind upon another, where physical force is not employed, may be traced to the exercise of this moral power; and the benefits which result from it, when employed for Christian objects, and in a Christian spirit, may be great beyond what any man can calculate.”

\* \* \* “The duty which has thus been shown to be important at all times, is urgently so in the present day. This will be evident if we consider the peculiar character and circumstances of the times in which we live. In consequence of the progress of education, the facilities of intercourse, and other causes, the business of civilized society is now carried on more than ever it was by means of influence; especially the influence of the press, of personal example, and of public opinion. How important then is it, that Christians should not neglect to make a right use of this talent, more

especially when they consider how grievously and injuriously it is too often employed." \* \* "Almost every great work of piety or charity which has adorned our age or nation has arisen from the efforts of a very few individuals, who laboured with patience and perseverance till God was pleased to crown their endeavours with success. A recent instance of this may be seen in the present hopeful state of the momentous question respecting the observance of the Lord's day, compared with what it was two years ago, when a few Christian friends began to endeavour to awaken public attention to it." \* \* "There were two methods, which it seemed most especially desirable for such a Society to employ. The first was THE PRESS." \* \* "The second channel of influence referred to was, the APPLICATION on important subjects, and in suitable methods, TO THE PUBLIC AUTHORITIES OF THE LAND, with a view to set before them in a respectful and temperate manner such considerations as might in a religious view be of consequence to be urged upon their notice." \* \* "It is a fundamental principle, interwoven with the constitution of the Society, not to interfere with any matters of worldly strife, polities, or party; but to keep ever in view the good of the country on the largest scale, its moral and religious prosperity; and to pursue every measure only as it bears upon the general interests of piety, truth, and holiness."

\* \* The evils of blasphemous and immoral publications are too palpable to escape observation; but it is not sufficiently considered, that tracts and books intended to convey religious instruction may be awfully pernicious, by exhibiting false views of Scripture, especially in relation to the plan of salvation and the doctrines of grace. Many excellent men have exerted themselves, as opportunities arose, to discountenance such publications; but there is need of a more combined and systematic revision, with a view to point out what is objectionable in popular publications, in order to their amendment or suppression; and if this be done in a spirit of wisdom and meekness, it is hoped that such representations would be attended with good effect.

Another subject under the consideration of the Society, is that of OATHS. In no country in the world are so many oaths imposed, and so many of them without the slightest necessity, as in our own. In almost every department of life, oaths multiply around us."

\* \* "The Society cherishes a sanguine hope, that if Christians throughout the land would lay the matter to heart, and unitedly employ their influence with prudence and perseverance, this great national blot might before long be expunged, and the solemnity of an oath be reserved for those serious occasions which may be thought by the great body of well-instructed Christians to demand it." \* \* "In conclusion, the members of the Society would earnestly remind their friends of one species of influence which they are most anxious should be exerted on their behalf—the influence of Prayer. We have an all-prevailing Mediator above; and He, on whose shoulder is placed the government of his kingdom, is the Wonderful Counsellor. To Him would the members of the Society humbly commit all their efforts and desigus."

*Observance of the Sabbath in Great Britain.*—Sir Andrew Agnew has introduced a bill to promote the better observance of the Lord's day, by which "it is proposed to render every person who attends a news room on Sunday liable to a fine of five shillings for the first offence, twenty for the second, and five pounds for a third; to declare every such news-room a disorderly house; to inflict on the keeper, a fine of fifty pounds; to prohibit all travelling by land or water, in wagon, cart, van, stage-coach, omnibus, steam or sailing vessel, on a Sunday, except in going or returning from places of worship, under pecuniary penalties; to render it a finable offence for any vessel to go to sea on that day; to prevent drovers, farmers and cattle dealers from travelling with cattle on Sunday; to change the day of holding all fairs that are now held on Monday, to Tuesday, and to render every person holding such fairs on Monday, liable to a fine of not less than twenty or more than fifty pounds; to render any cattle or other animals travelling on Sunday, liable to seizure; and to prohibit on that day the delivery of all letters.

*Institution.*—This ceremony took place in the case of the Rev. H. Blackaller, over Christ Church, Salmon Falls N. H. in May. A *original* hymn was sung on the occasion. We put the quere in St. Mark, xi. 28?

#### NEW PUBLICATION.

*History of King's Chapel in Boston.*—This is a very curious book, both as it respects the facts it brings to light, and the *principles* which it sanctions and advocates

*Extracts:*—September 8, 1782, Mr. James Freeman invited to officiate at the Chapel as reader, for six months. The proprietors consent to such alterations in the service as are made by the Rev. Dr. Parker, and leave the use of the Athanasian creed at your discretion. These alterations of Dr. Parker were merely such as the altered political state of the country required. The Athanasian creed, when the American Episcopal Church was regularly organized, was left out of the Book of Common Prayer. But much greater alterations than these were afterwards contemplated by Mr. Freeman whose opinions in the course of a year or two underwent some important changes—he resolved to propose to his Society an amended form of prayer for public use at the Chapel. Before such a form was offered however, the proprietors engaged to pay for every vacated pew £16, although legally forfeited according to the letter of their deeds. They voted that the Common Prayer, as it now stands amended be adopted by this Church as the form of prayer to be used in future by this Church and congregation, yeas 20, nays 7. The alterations for the most part were such as involved the omission of the doctrine of the Trinity. Here was a most conspicuous revolution: The first Episcopal Church in New England became the first Unitarian Church in America. The congregation nevertheless continued to regard themselves as Episcopahans, and desired to remain in connexion with the American Episcopal Church. Not being able to obtain for their reader, ordination from the said Church, the congregation then determined to ordain Mr F. themselves, and the same was so done thus: the evening service being performed as usual, the Wardens joined Mr F. in the desk, and the senior warden made a short address—the first ordaining prayer was read by Mr F.—the ceremony of ordination was then performed by the senior warden, who laid his hand on Mr F. and declared him to be their Rector &c. He delivered to him a Bible enjoining upon him a due observance of all the precepts contained therein, and then blessed him in the name of the Lord. The validity of this ordination was assailed in the newspapers, and protested

against by some of the former proprietors of the Church, (he should have added by some of the *present* proprietors also.)

In this protest, (signed by 17 persons, five of them by their agents) it is objected to the forfeiture of some of the pews that their owners were absent, and that the measures include in them a total alienation of the property of said house from the use intended by the original donors or founders. In their reply to the protest the wardens say, "of the old proprietors there are twenty-four, and of new proprietors twenty, who approve of the ordination, besides a great number of occupiers. When a person has once become a purchaser, is not his vote as valid as even the first of its founders? If they cannot join with us in religious worship, they may still retain or doubtless dispose of their property in the Church to great advantage."

In this narrative, it is curious to observe the progress of error. In every Church the worship is regulated by the *spiritual* authority. If the spiritual and temporal government are in the same persons, still it is understood that the worship is regulated in virtue of their being *spiritual* rulers. But here the proprietors, that is the pew holders, the temporal authority of the congregation undertake to instruct their spiritual guide as to the "divine service." This was the first step in error. The spiritual guide not only acquiesced in it, but desiring some "greater alterations" consulted the congregation on the subject. Finally an amended form of prayer was ratified by a majority, the reader, either having nothing to do with the ratification or having a single vote on it as one of the congregation. We think this case is altogether unique. We have never heard of any assembly of Laymen seriously undertaking to direct their Minister as to the worship. But however this may be, here was a congregation who regarded themselves as Episcopilians. The very word "Episcopalian" implies that the spiritual authority is not wholly or chiefly in the Laity. If the Rev. Dr. Parker made alterations, his vindication must have been the necessity of the case no provision having yet been made by the proper authority to meet the "altered political state of the country." On the same ground Mr. Freeman might have made the same alterations, the consent of the proprietors was immaterial. But on what ground could the leaving out the "Athanasian creed" be vindicated? Dr. Farke waited until the proper authority "the General Convention" authorized this omission. But Mr. F admitted *in extenso* the principle laid down by these proprietors that they had authority to regulate the worship, and yet we are told they "continued to regard themselves as Episcopilians, and desired to remain in connexion with the American Episcopal Church!" More strange still, "the alterations involved the omission of the doctrine of the Trinity," that is, a departure from the *faith*, as the original proceeding was from the *order* of the Church. Our author says: "Here was a most conspicuous revolution," the Church became Unitarian. But why wish still to hold connexion with the American Episcopal Church? There would be mystery in this wish, if it was not cleared up by a hint in a subsequent page, "a bequest was made to King's Chapel, and the right (to it) was called in question."

I submit, would not a more open frank course of proceeding, although it might have involved the loss of Church property, perhaps of the very building in which they worshipped, have been more honourable? The retaining the name of the Chapel, the title of the corporation, and the epithet Episcopal is another exemplification of the fact that "the children of this world are wiser in their generation than the children of light."

The right of any man to change his faith cannot be disputed. But in doing so, he impliedly leaves the society which has for its basis certain principles of faith. If a majority of the original society change their faith, the society is reduced in number, but it is not dissolved. If every individual changes, then indeed the society is dissolved. As long as the society lives, while there remains one individual holding its principles, for he may be a nucleus around whom others may gather, it seems to us the Church building and other property are vested in *it*, or the single individual as the case may be. But if there be no such individual we should consider it an instance of escheat, for which the civil authority must make provision. If in King's Chapel there had not been a minority holding to its original principles, if every individual of this congregation had changed his faith, the Episcopal Society was not extinct for it existed in the worshippers at Trinity Church, Boston, and elsewhere. The Episcopal Society in these United States is now formally organized as one body of which each congregation is a subdivision. But previous to its being thus duly organized, it seems to us that it should

have been regarded as one great society, and that on principles of equity the property vested in a particular congregation would pass to the general body, should the congregation become extinct, either by natural death or by a change of principles. Whatever may be thought of this point, we cannot see how with any propriety, the property of an Episcopal society could pass to an Unitarian society. If it were traced to its donors it would be found to have been given to individuals and their natural heirs not to be used at their pleasure but for specific purposes, on certain conditions implied or expressed. If those purposes became impracticable, then the property would fall to the State. But how the claim of the Unitarians to hold King's Chapel can be sustained, except on the *right of the strongest*, we cannot conceive. We sincerely regret that this case was not adjudicated. A decision would have been important. The example of this ecclesiastical usurpation, (for we can call it by no milder term,) may yet be pernicious. It seems, that as it respects a portion of the property, a compromise was preferred: "Trinity Church performs the conditions of the will, (Mr. Price's,) and divides the income with King's Chapel." The circumstances which induced this compromise, we do not know, but unless they were very peculiar, we think it is to be regretted. So good an opportunity for legally settling an important question may not again occur.

The wardens say they (the minority) may doubtless dispose of their property in the Church. Now this answer is equally good addressed to the majority. It does not touch the question, the important point: Does the right of a pew-holder to use his pew or to sell it, involve the right to change the faith of the Church? If one pew-holder has not, has a majority, or if not a majority, has the whole number of the pew holders, such a right? We think not. In various associations of men there are constitutional articles which can never be changed. The Society and these fundamental articles are co-existent. The change of *these* involves the death of *that*. And if the Society be extinct, its property is subject to the law of the land, not to the pleasure of those who were once members of it.

We trust the publication before us will lead to a full discussion by some of our periodicals, of the point to which we have adverted.

#### OBITUARY NOTICES.

Died in this city, on Friday the 31st May, at the residence of her father, after a few days of painful illness, Miss SARAH READ, second and youngest daughter of Dr. William Read, aged 33 years and      months.

The obituary of the Messenger, could scarcely be occupied with a fitter subject, than that of the character of this excellent and lamented member of our communion. One, both averse and unaccustomed to the office of eulogizing the dead, asks to record in it, very briefly, his own impression, as the result of an acquaintance abundantly warranting the confidence with which it has long been entertained.

"The meek and quiet spirit, which, in the sight of God, is of so great price," cannot be presumed to have often exhibited its influence in forming the female character, in a happier manner, than in the instance of this highly esteemed lady. Devoted by a strong and tenacious conviction, to all that was duty, in the sphere, in which providence had placed her, she had no ambition of any influence beyond it, or solicitude for any thing, but the right, and in the sight of God, the acceptable fulfilment of the work given her, in it, to do. To her, indeed, the whole and the only interest of life, was duty. She lived but for it; and in it found all the happiness she knew or desired. Pursuing the even tenor of the course which it prescribed, she turned not aside to the right hand or left, to indulge curiosity or concern for any thing that pertained not to that, which was for her, appropriate obligation. Insensible to no just and proper claim of society, she yet loved too well a retirement sacred to religion, benevolence and filial piety, to be capable of being tempted from it, to the scenes of idle or fashionable bustle. She was intelligently alive to questions which affected the rights, safety, and honour of her country; yet when their agitation among us, has scarcely permitted any to know peace, she felt, with an honourable singularity, that no part was assigned her, but such as consisted with the Christian estimate, her mind had formed, of the condition and duties of her sex; and that the most suitable expression of her feelings, in seasons threatening ruin to the social tranquillity and harmony in which she delighted, was by prayer and tears. In such seasons, no word or sentiment inconsistent with a genuine Christian humility and charity, was permitted, there is good reason to believe, ever to escape her lips.

A venerable parent mourns in her, the loss of the best and only earthly solace of the solitude and gloom incident to fourscore years, and the well-instructed, judicious, and invariably amiable companion of all his hours, alike of devotion, employment and recreation. Numerous dependants, whom her scrupulous sense of duty made happy and joyful, even in bonds, lament her unwearied assiduity of humane and skilful care; and the circle of relative society, where she delighted to contribute to the happiness and satisfaction of every one who partook with her its privileges, will long be sensible of the void which the hand of death has made, in her removal from it, nor cease to remember with sorrowing affection, how much it owed to her discreet, gentle, meek, yet constant, efficient, and cheerfully active kindness.

The example of this amiable lady's piety, claims to be had in lasting remembrance, in the congregation which it adorned, and her place there. "now knowing her no more," should be adverted to, with the desire and prayer, that it may be filled by such, as, like her, shall, "in all things, adorn the doctrine of God their Saviour."

Extract from the Minutes of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina, now assembled for the first time, since the lamented occurrence of the death of R. J. TURNBULL Esq. one of their Board, feel it to be incumbent on them, to render some tribute to his memory. The relation held by Mr. T. to the Society, and his long continuance in its service, entitle his memory to the honour, however little it may be, which this Board can pay it.

At the first general meeting which was had of members of the Church in 1810, for the purpose of taking into consideration the design which individuals had projected, of such an institution, Mr. T. on being requested, readily gave his attendance, and at once approving the design, with his characteristic vigour of determination, entered into the measures, which were proposed for its furtherance and accomplishment. Being elected at the subsequent meeting, which adopted the report of the Committee appointed to prepare a constitution for the Society, one of its Board of Trustees, he soon evinced in its behalf, the zeal of Christian benevolence, with which many were affected, in a manner that distinguished him among its friends and patrons; and when it was necessary to settle the manner, in which its financial operations should be disposed, his peculiar skill and wisdom, devised arrangements, which gave to the Treasury of the Society, a substantial and permanent importance. The fund bearing the title of the Permanent Fund, in which the Society now finds its principal strength, and in which it hopes to find its lasting security, in a course of honourable usefulness, originated in his suggestion, and was instituted precisely as he submitted it for consideration. Warmly alive to the interest of the Society, and the success of its operations, Mr. T. continued a constantly active member of this Board, always bearing with cheerfulness, his full share in its deliberations, and giving useful counsel in reference to every particular of its business.

It is but little of the praise which is due from those who knew Mr. T. here, to say of him, that the decided usefulness, with which he acted for every interest of society, or his friends, to which he gave his attention and services, has, in reference to this Society, been always manifest, in a manner, giving him a well founded claim to be had in lasting honour among its friends, and the members generally of our communion, as one of its principal founders, its most zealous friends, and its zealous benefactors.

Under such impressions, the Board hold it to be their duty to place the name of Mr. Turnbull on the record of their transactions, in the following resolution:—

*Resolved*, That this Board, deeply regretting the separation from them by death, of the late R. J. Turnbull Esq. who from the first institution of the Society, had been one of their number, and sensible of the distinguished services rendered by him to the Society, hold his memory entitled to be cherished with grateful respect, by its members, and the friends generally of the cause, to the advancement of which, it is devoted.

*Resolved*, That this tribute of the Board to the memory of its deceased member, be published in the *Gospel Messenger*.

**Pro. Epis. Society for the Advancement of Christianity in S. C.**

The Treasurer reports:—

The receipt of \$50 from the Ladies Working Society of S<sup>t</sup> Andrew's Parish, to constitute the Rev. Paul Trapier a Life Member.

Collections on Sunday 16th June,—at St. Michael's Church, \$92 28. St Philip's, \$119 35. St. Paul's \$73 63.

The Librarian acknowledges the following donations to the Library—

By Messrs. Swords, Stanford, & Co. New-York.—A Search of Truth in the Science of the Human Mind. By the Rev. Fred Beasley, D. D. 8vo. Philad. 1822.—Lectures on the Acts of the Apostles, Explanatory and Practical. By Richard Stack, D. D. 8vo. Arminap. 1815.—Discourses on several important subjects. By the late Right Rev. Samuel Seabury, D. D. Bishop of the P. E. Ch. in Connecticut and Rhode Island. 8vo. New-York, 1798.—Calvary; or the Death of Christ, a Poem in eight books. By Richard Cumberland. 3d Amer. ed. 8vo. Morristown, 1815.

By Thomas S. Grimke, Esq.—An Address before the Hartford County Peace Society. By Cyrus Yale, Pastor of the First Church in New Hartford. 1833. pamphlet.—The Missionary Herald, for February, March and April, 1833, and August 1832.

By Rev. Paul Trapier.—McPherson's Price Catalogue of Books on sale. London, 1832.

By Rev. C. E. Gadsden.—A History of King's Chapel, Boston, comprising notices of the introduction of Episcopacy into the Northern Colonies. By F. W. P. Greenwood, Junior Minister of King's Chapel. 12mo. Boston, 1833.

By Rev. Dr. Dalcho.—A comparison of the institutions of Moses, with those of the Hindoos and other Ancient Nations, with Remarks on Mr. Dupuis's Origin of all Religions, the Laws and Institutions of Moses Methodized, &c. By Joseph Priestly, L. L. D. F. R. S. &c. 8vo. Northumb. 1799.

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**EPISCOPAL ACTS.**  
ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Sunday, May 19, 1833, in the Monumental Church, Richmond, Messrs. Woodbridge, Bear, Hanson, Jackson, Norris and Dale, were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Meade, Assistant Bishop of the same Diocese, on the same occasion, was admitted the Rev. William Friend, and the Rev. George Ashe, Deacons, to the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.—On Sunday May 26, 1833, in St. Paul's Church, Philadelphia, the Rev. James H. Tyng, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Thursday, May 9, 1833, in St. Philip's Church, Philipstown, the Rev. James Sunderland, Deacon, was admitted to the Holy Order of Priests; and on Monday, May 13, 1833, in St. John's Church, Troy, the Rev. Herman Hooker, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Smith, Bishop of the Diocese of Kentucky.—On Sunday, April 28, 1833, in Louisville, Mr. Dexter Potter, was admitted to the Holy Order of Deacons.

CONSECRATION OF CHURCHES.

By the Right Rev. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Sunday, May 12, 1833, St. John's Church, Cohoes, Albany County, was solemnly consecrated to the Christian worship of Almighty God.

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**CALENDAR FOR JULY.**

1. Quarterly meeting of the Board of Directors of the Pro. Epis. Society for the Advancement of Christianity in South-Carolina.
7. *Fifth Sunday after Trinity.*
14. *Sixth Sunday after Trinity.*
21. *Seventh Sunday after Trinity.*
25. *St. James.*
28. *Eighth Sunday after Trinity.*